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## JAPAN'S VIETNAM WAR INCOME ESTIMATED AT \$6.5 BILLION

The *Kirisuto Shimbum* (Christ Weekly) in its March 4 issue carries heretofore unpublished data about the extent of Japan's economic involvement in the Vietnam War: that, between 1965 and 1972, Japan supplied an estimated \$6.5 billion worth of direct and indirect procurements for the war.

The date, obtained in a series of interviews at the Ministry of International Trade and Industry (MITI) during February, shows three major categories of war-related Japanese trade since 1965:

--\$1,770 million in direct procurements for the war by U.S. Forces Japan; this represents 40 per cent of all direct procurements from Japan by USFJ during the period (thus shattering the government line that U.S. military bases in Japan were only "peripherally" related to the waging of the war).

--\$2,830 million in indirect procurements for the war by South Vietnam and "surrounding countries"; this represents approximately 20 per cent of Japan's increased exports to Southeast Asia since 1965.

--\$1,900 million in indirect procurements in terms of exports to the U.S. because of the war; these procurements represented 8.8 per cent of all Japanese exports to the U.S. in 1969, dropping to 3.4 per cent in 1971.

Among those Japanese and Americans who saw the pre-publication figures, none expressed any great surprise--since it is common knowledge that Japan has profited highly from the war. However, none of them had guessed that annual procurements since 1967 were as high as MITI's one-billion-dollar figure. Many foreign correspondents in Tokyo say they have been using a Finance Ministry figure of \$300 million a year--which, according to the MITI data, includes only direct procurements. Leaders of Beheiren, the citizens' anti-war group, claim they had estimated "somewhere between \$600 million and \$1 billion a year."

Both John Nakajima, General Secretary of the National Christian Council and Keiji Ogawa, of the Japan Christian Peace Conference noted that Japan's profits from the Vietnam War simply fit a pattern established during the Korean War.

"Since the Korean War we have made money out of other peoples' suffering," said Nakajima. "It's about time we were alerted to this national immorality."

(continued on page 6)



JCAN Feb. 23 \* NCC TO PROBE PATH FOR NEXT THREE YEARS...AND BEYOND  
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\*\*\*\*\* The Triennial General Assembly of the National Christian Council of Japan will be held March 27-28 at the Japan Christian Center, Tokyo, with 130 delegates and 30 associate delegates expected to attend.

A major portion of the Assembly will be given to hearing and discussing the report and suggestions of the Reappraisal Committee which has been meeting for the past six months under the chairmanship of NCC Vice-Chairman Takaaki Aikawa. "The NCC--Yesterday, Today and Tomorrow" will be the topic submitted for extensive discussion in small groups as Assembly members seek to establish the direction for the future.

Main items on the agenda are the election of officers for the next three years, the appointment of the general secretary, a review of activities for the past triennium and the approval of financial reports.

On the 2nd day of the Assembly, Wed., March 28, at 10:00 a.m., the noted ecumenical leader, the Archbishop of Canterbury Arthur Michael Ramsey, will speak. This session will be open to the public.

#### WEEK OF PRAYER FOR UNITY

Jan. 18-25 was the Week of Prayer for Christian Unity. Throughout Japan Catholic and Protestant Christians participated in local and area observances.

In Kyoto observances in eleven different areas were the culmination of plans which have been developing since October 1972. The Kyoto Christian Council used the occasion to promote Christian unity within neighborhoods as well as city-wide.

In Sapporo, Hokkaido, on Jan. 23, clergy and lay persons from churches in the city came together for an evening of "Church Fellowship in Unity and Prayer." Games were followed by a movie lifting up certain basic Christian concerns, which then became the subject of group discussion. A joint prayer service for unity closed the evening.

In Kofu City in Yamanashi prefecture joint prayer services were held at a different church each evening, Jan. 16-21, with a fellowship meal and a service of prayer for Christian unity at the Catholic church on the final night.

On Jan. 22, the Japan Ecumenical Association sponsored a joint service at Matsubara Catholic Church in Tokyo. Speakers were Rev. Isamu Omura, Asagaya Church of The United Church of Christ in Japan and Auxiliary Bishop of the Tokyo Diocese of the Japan Catholic Church Fumio Hamao.

#### PROGRESS TOWARD A COMMON BIBLE

Progress in determining the translation style, level of language, etc. for the coming Japan Common Bible were achieved at the semi-annual general meeting on the project, attended by 30 young Japanese Catholic and Protestant Bible scholars Jan. 16-19 at Hachioji.

At the meeting papers were read on such problems as whether to use formal correspondence or communication style language, how to deal with honorific forms, etc. Eleven drafts prepared by translators were read aloud and discussed. In the evening smaller groups discussed the Old and New Testament, Synoptics, Pauline writings, etc.

The goal is to complete the New Testament, or at least a part of it, in three years and the Old Testament, including the Deuterocanonical Books, in seven years. Ahead lie a series of steps through which each draft must go in its journey from translator through editing units, Biblical scholars, language scholars and denominational representatives to the editorial committee and into print. (from *Toset News* 2/9)



Telegrams expressing "heartfelt joy in the fact that a ceasefire has been attained in Vietnam" were sent to religious leaders in South and North Vietnam from the Japanese Committee of the World Conference on Religion and Peace, which met in Tokyo Jan. 27.

Fourteen representatives and consultant-experts on Shintoism, Buddhism, Catholicism, Protestantism and new religions approved six proposals related to furthering the directions taken at the Kyoto Conference on Religion and Peace in 1970.'

The proposals include the decision to republish the proceedings of the 1970 Kyoto Conference, to hold a national interreligious consultation on peace, and to issue a statement on the restoration of peace in Vietnam.

The Committee's telegram was sent to leaders of Buddhist, Christian, Caodist and Hoa Hao Religionists in South and North Vietnam. The statement traces the Committee's concern for the establishment of peace in Indochina and vows to "exert every possible effort to bring about the rehabilitation and reconstruction of all of Indochina as well as Vietnam...."

#### WILLIAM P. WOODARD DIES IN CALIFORNIA

Dr. William P. Woodard, well-known scholar of Japan religious and longtime missionary in Japan died Feb. 19 at Claremont, Calif., where the Woodards had lived since retiring in 1966. He had suffered a stroke on Feb. 5. Woodard came to Japan first in 1921 as a missionary of the American Board of Commissioners for World Mission.

From 1956 until retirement Woodard was director of the International Institute for the Study of Religions in Tokyo, an institute of scholars from major Japanese religions. He was also a writer on religious subjects for the *Japan Times*.

Woodard was the author of *The Allied Occupation of Japan and Japanese Religions*, published by E.J. Brill Co. last year. From 1945 to 1954, he was in the research unit of the Religious and Cultural Resources Div. of the Civil Information and Education Section of SCAP--Supreme Commander of Allied Personnel.

#### MOLTMANN GIVING LECTURES

Dr. Jurgen Moltmann, German theologian known for his "theology of hope," is giving a number of lectures during his three-week visit to Japan Feb. 23--March 11.

Moltmann's appearances include lectures at the Lutheran Seminary in Tokyo and at a special ministers' study retreat in Kyoto; preaching at the Yokohama Nazarene Church and the Shinanomachi United Church of Christ; a three-day lecture series in Tokyo March 7-9, and a lecture at the Fellowship of Christian Missionaries meeting Sun. March 11 (see JCAN #425, Jan. 19 p. 3).\*

The Tokyo series will be held in two sections: On Wed., Thurs., Fri., afternoons (March 7-9) from 2:00 to 4:00 Moltmann will lecture on "*Kirisuto Ron*" (Christology), the last day being in symposium form. These will be held in the Japan Christian Center 4th floor large hall.

In the evening of Wed. Thurs., Fri., there will be symposiums around Moltmann on the perspective of 1) biblical theology, 2) marxism and 3) the contemporary situation. These will be held at the Waseda Seminar House.

The lectures on March 7, 8, 9 will be given in German and translated into Japanese. The fee is ¥400 per lecture or ¥1,000 for either of the three-day series.

\* Important change--meeting will begin at 2:00 p.m.



\*\*\*\*\* A check for ¥3,800,000 (\$12,666) was presented to Dr. Kuniyuji Itoh, a Japanese Christian doctor serving in Nepal by Koichiro Oshima, chairman of the NCC Division of Service, on Feb. 21--the gift of children, young people and teachers during Christian Education Week Oct. 12-22.

Dr. Itoh, who is presently in Japan for a year of study at Kyoto Medical School, will put the gift toward the purchase of an x-ray machine for the United Mission to Nepal Hospital in Okhaldunga, where he has been serving. He hopes to raise a total of ¥4 million before he returns to Nepal.

The purpose of Christian Education Week is to teach the importance of a life lived for others. Itoh's life as a Christian doctor was felt to "teach" this in an effective way.

Contributions came from 514 churches and church schools, 104 kindergartens, 36 schools and individuals. The number of churches cooperating this year was more than twice the number last year.

### J-NAC REPLACES "IEC"

The Japan-North America Commission for Cooperative Mission was inaugurated Jan. 16-18 in New York, designed to broaden mission cooperation and encourage Japanese mission efforts in North America as well as North America mission work in Japan.

Two Japan groups are among the charter members; The United Church of Christ in Japan, a full member, and the Korean Christian Church in Japan, an associate member. Attending the January meeting from Japan were: the Rev. George Hanabusa, Dr. Hamako Hirose, Chiro Abe, Dr. In Ha Lee and Rev. Yoichiro Saeki.

Rev. Elinor G. Galusha of the United Church Board of World Ministries as elected chairman of JNAC. Vice-chairmen are Rev. William Fox, Christian Church (Disciples) and Hanabusa.

What JNAC does is break open the former channel known as the Interboard Committee for Christian Work in Japan so that 1) additional churches and agencies in Japan and north America can participate, 2) not only mission board executives but representatives from other sectors of church life can be involved, 3) Japanese churches and agencies can participate in mission in North America and other cooperative efforts.

The North American churches who are charter members of JNAC are the same churches which have been active in the former Interboard Committee for Christian Work in Japan: the Christian Church, Presbyterian Church in the U.S.; Reformed Church in America; United Church of Canada; United Church of Christ; United Methodist Church. The United Board for Christian Higher Education in Asia, which became an associate member, is a "new face," and the inclusion of Japan members is a new step. Interest has been expressed by other churches and agencies in North America, and the JNAC Constitution provides for additional members.

### 1974 "HAYAMA"

Maas Vanderbilt will serve as chairman of the 1974 Continuation Committee for the Hayama Missionary Seminar. Other officers are Harold Johnson, treasurer, and Clifford Horn, secretary. Committee members are Donnel McLean, Lardner Moore, Russell Norden, Joe Gooden, Richard Norton and Carl Beck. The Seminar traditionally meets during the first week of the New Year. The location will be Amagi Sanso but the exact dates and theme will be announced later.

### INTERESTED IN GOING TO SOUTHEAST ASIA?

Contact James E. Atwood, Student Christian Fellowship, 30 Shinanomachi, Shinjuku-ku, Tokyo Tel. (03) 351-2452 or 0422-43-7119 for details of a 23-day trip, March 22--April 14 to Singapore, Malaysia, Thailand, Hong Kong, Taiwan.



"By faith Abraham obeyed the call to go out to a land destined for himself and his heirs...." Toshihiro (Tom) Takami's voice penetrated through the buzzing of saws and the striking of hammers, as he led the cornerstone laying ceremony for the main building of the Asian Rural Institute at Nishinasuno, Tochigi-ken, two hours by train from Tokyo, Feb. 21.

Established with the intention of training rural leaders of Asian countries, the Asian Rural Institute is a project of faith--the faith of a group of people who have had experiences both of working with farmers in developing nations in Asia and of training Asia leaders for a number of years in another setting. The need to enlarge the scope of this ministry was felt by them and other Asian peoples. The Institute is a product of faith because like Abraham the people did not know where God was leading them; moreover, like Abraham, they were overwhelmed by the fact that God had prepared the way for them.

In the little township of Nishinasuno, where a snow-covered steaming volcano overlooks a traditional Japanese rural landscape, with its layers of rice paddies and hills with bamboo trees, six hectares of land and some ¥400 million worth of buildings and equipment have been promised.

Rev. Haruo Fukumoto of Nishinasuno Church, Walter Shore, an area missionary, Masayoshi Gunji, non-Christian local farm machinery dealer, Kinzaburo Nakajima, the mayor of the town...these are some of the people God had prepared for the project. The fact that the Institute was to be a Christian institute did not prevent those non-Christian people from committing themselves to the project so fully that they have dedicated a considerable amount of their own money and time in order to secure the land, erect the buildings, etc. The plan was first formulated in July 1972. In February the main building is nearly finished. It will accommodate 30 students from Asian countries and 120 from Japan for a one-year course.

Among those present at the ceremony was Rev. John Nakajima, NCC General Secretary, who emphasized, in his short speech, the responsibility of the Japanese people to work with Asian peoples in developing agricultural nations and the necessity of doing this in the spirit of Peter. It was not because Peter was a perfect man but because Jesus knew him to be a man of many failures that Jesus called him "the rock" upon whom the church was to be built. God's work will be carried out by God Himself only when man in his weakness responds humbly and diligently to His call, he said.

The Board of Directors met following the ceremony and decided to start a fund-raising campaign for ¥200 million for the construction of dormitories and dining hall. (Donations can be addressed to Asia Gakuin *Furikae* Utsunomiya 8758 or to Asia Gakuin, Takedanobaba Branch of Mitsubishi Bank.

Rev. Takami was formerly director of the Southeast Asia Christian Rural Leaders Training Institute (Tsurukawa) and served for a period as associate director of the NCC Division of Service.

BISHOP ISHIGAMI CONSECRATED FIRST BISHOP OF NAHA DIOCESE

A throng of almost two thousand crowded the aisles and balcony of Christ the King International Auditorium in Ginowan City, Okinawa on Sun. Feb. 11 to witness the Episcopal Ordination of Bishop Peter Baptist Tadamaro Ishigami, O.F.M. Cap. as first bishop of the newly created diocese of Naha. The presence of American, Filipino, Chinese and Korean as well as Japanese residents of Okinawa made the occasion a truly international celebration. Among the guests were Bishop Paul Nakamura, Anglican bishop of Okinawa, and His Honor Ryomatsu Taira, Mayor of Naha.



\* \* \* \* \* However, Ogawa, a theologian at Tokyo Woman's Christian College, sees many problems in this "alerting" or "consciousness-raising" task, even with the MITI data in hand.

"The Japanese have rebuilt the nation by exploiting every opportunity, every resource. Even though most Japanese publicly opposed the war, we privately benefited from it---it was another 'opportunity.'

"Rather than deal with this contradiction, I'm afraid most Japanese will shut their eyes to this MITI information: some because they take war profits for granted, as some kind of 'historical given'; some because they just don't want to believe it; some because 'there's nothing one can do about it anyway'; some because they desperately want to believe the government when it says 'we were not involved in the war'; and others because trillion-yen figures have no meaning in their realities.

"And yet---as a minority within a Christian minority--we must struggle to overcome this blindness, to point out the connection between these figures and the bloody prosecution of the war," said Ogawa.

Ogawa also pointed out the "direct connection" between U.S. war disbursements and Japanese war income and the U.S.-Japan trade and money crisis, which has now forced two major devaluations of the dollar and revaluations of the yen.

The stated purpose of the studies MITI has been making of war income, which are continuing on a more detailed basis, is to enable the government to more carefully formulate its Vietnam reconstruction aid plans.

Nakajima reflects the concern of many Christians when he stated that "such plans must be carefully and appropriately worked out, so that the effect is one of reconciliation and not one of continued profiteering in Indochina."

There have been some extremely interesting, yet still rather mysterious, international signals lately indicating that Nakajima-san isn't the only person worried about "continued profiteering" by Japan in Indochina.

According to all logic, rhyme and reason, Japan should be sitting along with China and the other 11 nations participating in the international conference to guarantee peace in Vietnam. Even Foreign Minister Ohira has stated Japan's willingness to be included.

But Japan has not been included. The only clue so far came from the tail-end of Kissinger's Feb. 22 press conference in Washington concerning the U.S.-China communique. Kissinger stated that the 12 nations in the international conference had been selected by the unanimous agreement of the negotiating parties, and that "the U.S. had no objections to Japan taking part, but others died."

Who objected and why? Perhaps North Vietnam, which last November suddenly escalated its attacks on Japan for its heavy economic participation in the war. Perhaps the Vietcong or China, which understandably fear Japan's stated purpose of large-scale post-war aid and investment in Vietnam.

Whomever and whyever, Japan's exclusion from the conference is a slap in the face. And the apparent lesson being taught concerns "continued profiteering"--that Japan made too much from the war, and that it has no right to expect even larger profits from peace.

#### BUDDHISM IS PREDOMINATING RELIGION AMONG JAPANESE LEADERS

Buddhism predominates as the religion of Japanese leaders, according to a tabulation of listings in *Who's Who (Jinji Koshinroku)*, Nov. 1971 conducted by the Lutheran World Federation Broadcast Service Tokyo office. Of the 110,000 leaders listed, 44,989 reported a religious affiliation. Of these, 40,130 state their religious faith as Buddhism. Next in frequency was 2,489 who reported Christianity, followed by 2,019 who reported Shintoism.